THE

# MONTHLY JOURNAL.

VOL. X.] BOSTON, MARCH, 1869. [No. 2.

## ADDRESS OF THE COUNCIL OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

[In accordance with the requirements of their office, the Council of the National Conference have issued an Address to the Churches, setting forth the general interests of our cause, and the immediate duties and opportunities of our body.

This address has been somewhat widely circulated, but we have been requested to reprint the closing portion of it, which treats of a matter of much importance, and which is likely to be of interest to a large portion of our readers who are not likely otherwise to have the opportunity of perusing it. Our space will not permit our printing the address in full.]

### NATIONALIZING OF LIBERAL CHRISTIANITY.

THE Council, in reviewing the testimony of the delegates to the Conference, coming from all parts of the country, is deeply impressed with a new feature in our denominational life, — the opening relations of Unitarian or Liberal Christianity with the national mind. It has become clear, that a large portion of the common people of America have broken with orthodox Christianity, — nay, with systematic theology. After a considerable period of indifference, on the part of millions, to the public teaching of Christianity, and an alienation from all positive religious institutions, there is a manifest return of appetite in this class for public religious ministrations, and eagerness for serious instruction, a willingness to hear what free and earnest minds,

not tied to creeds and confessions, have to say in behalf of man's relations to his Maker, his future, and his fellow-creatures. The quality of this tendency is sufficiently shown by the preference of this class of inquirers for any other places of religious worship and instruction than *churches*. They seem to associate dogma, creeds, spiritual tyranny, intrusive supervision, hypocrisy, cant, narrowness, pretension, and make-belief, with the churches, and to prefer to meet those who have any thing to say upon religious truth in theatres and halls, or out-of-doors. A minister in a gown and bands frightens them; they dislike a manuscript between them and their teacher, and they wish apparently as little of the symbolism and as few of the outward forms of religion as possible. In short, any thing that seems to set religion apart from life, or from fact, or give it an unearthly expression, or which places it upon any thing less firm than its own merits, is offensive or repelling. Preaching and singing attract them; but prayers and Scripture readings, unless singularly apt and impressive, are only borne with for the sake of the other exercises. These facts, which perhaps will not be disputed, must be looked at frankly and fearlessly. They do not indicate, as many seem to think, the decay and ruin of the Christian Church, and the final abandonment of its visible and well-tried methods and institutions; but they prove that something in the Christian Church at large, which for ages has been characteristically tritheistic, scholastic, and mystical, — which only in our age has become for these reasons at war with common-sense and modern experience, — has temporarily weakened that mighty attraction which it so long had for the popular mind. It is plain enough to us what that something is. The people's education in free thought, in science, and political and social experience, has outrun the theological systems which have been handed down from centuries past. They are themselves incapable of adjusting the theological forms of the Christian faith in which they were educated to their own positive convictions on subjects wholly within their reach and experience. Many cannot distinguish between real, essential Christianity, and the dogmatic systems with which in their minds it has been always associated; and, in rejecting the latter, they suppose themselves

to have abandoned the former also. Meanwhile, their religious instincts and affections experience a winter chill, and the spiritual sap retires into the ground of their being. They do not even know, or believe, in many cases, that it any longer exists. But it not only exists, but cannot long remain inactive or latent. Indeed, it is the return of spring in the people's hearts that brings out the hopeful cries, the tender, shy shoots of aspiration, the spiritual verdure, which have so mysteriously manifested themselves of late within the ranks of the unchurched; and vast assemblies of unfolded non-churchgoers are found ready to flock into secular buildings for religious instruction; and it is discovered that our ministers have the peculiar power of interesting them. How comes this to pass? or what does it indicate? The fact is, that Liberal Christians, alone among Christian teachers, have for fifty years past, in quiet anticipation of the fulness of the time, been adjusting their Christian faith to the literary criticism, the general science, and political and social experience of modern times; and this it is which fits them now to present the Christian religion in a free, satisfactory, intelligible form, to the common people. A work of preparation has been done by a succession of scholars, sages, and saints, who have gradually seen how to unite faith with freedom, and to make the religion of Jesus Christ seem fresh and modern, in sympathy with existing experience, full of all light and all knowledge, and in harmony with universal truth. This glorious Christian faith — free and broad, hopeful, and in sympathy with progress, and with American life and ideas — needs only, as we have lately seen to our wonder, to be brought before the popular mind, — especially that part of it which has dissolved its old church connections, — to receive an enthusiastic welcome. True, it is not always welcomed in its full character. It is not even universally known as the gospel of Christ, and is rather hailed as simple, moral, and religious truth, without its Evangelical title; yet, with striking exceptions, there is no general disposition to repel or reject the highest claims for Jesus Christ, as the fountain-head of religious and spiritual life.

Something like this state of things has been affirmed to exist,

by hopeful leaders of the new Reformation, for twenty years past; but facts have not hitherto borne out the statement. When Liberal Christian men have sought to rally the people, they have, until lately, had only indifferent success; and our Church and our cause were discouraged before the war with the slow progress we made, and the local and class influence to which we were limited. But those who argue from the poor popular success of Unitarian Christianity in the past, to its present impotency or future failure, do not keep in mind the prodigious revolution which public sentiment has passed through in the late war; breaking up old prejudices, bringing religious sects and pretensions to a new judgment-seat, and accustoming the people to long and sudden strides in their opinions, and even in their habits and institutions. The common people have seen even that sacred Constitution, which Webster and the fathers regarded as wholly unchangeable and absolutely perfect, undergoing amendment, exhibiting its imperfectness, and requiring in some parts to be wholly readjusted to an older and more fundamental document, — the Declaration of Independence. They have seen slavery, which shared the growth and prosperity of the republic, defied public opinion, changed the gospel into a moral police for its criminal prerogatives, and ruled the nation with its plantation whip, — they have seen that fearful, rooted institution, which the most hopeful dared not expect that their grandchildren would see the end of, departing like a summer cloud, black and full of thunderbolts this hour, dispersed and harmless the next. They have seen religious sects — whom the orthodoxy of this country refused to own as Christian — distinguishing themselves in the chaplaincies and humanities of the war; and a million soldiers have learned not to take the old pharisaic cries of suspicion and aversion against such people for granted any longer. Evidently, there is now a public opinion in this country larger, more decisive, and more generous, too, than the voice of orthodoxy. That voice was potent at social, political, and even commercial gateways, once. But the public press, the popular literature, the political assemblies, are certainly not now in the interest of any sectarian, exclusive, or even

tritheistic type of Christianity. The Christian religion is not considered any longer to be specially in the hands of theologians. It is before the people; is accepted by the people in its great fundamental truths, its Christ, its immortality, its heavenly Father, its Holy Spirit, its pure morality. And he who believes and accepts Christianity, thus essentially, the people do not exclude from their full fellowship, and will not permit much longer any others to exclude. You could not successfully raise an orthodox cry against a Liberal Christian candidate for high office. His Unitarianism would not now prejudice any man's aspirations to any station. And this is due to the practical and deprecatory criticism which the people have silently passed upon mere dogmatic standards of Christian character.

No doubt this rupture with long-established creeds and ecclesiastical institutions has its serious dangers for the people at large. Millions in this country, in spite of all that rational and truly credible Christian systems of faith and worship may essay and accomplish, will float off for this generation, into pure secularism and a vacancy of religious ideas. And great practical mischiefs will follow the absolute alienation of so large a portion of the common mind from religious institutions and positive faith. But as infidelity and atheism are now flooding Italy and Spain, as the necessary reaction upon ages of superstition, and as the only possible agents strong and coarse enough to expel Roman Catholic priestcraft; so the incredible dogmas of Tritheism and Calvinism, and of the prevailing sects, a heritage of the past, which, for want of time, or preoccupation of mind, the American people accepted, while they were settling the country and developing their young and crude civilization, that same American people, with some exaggerated disgust and extravagant contradiction, will abandon and reject the moment they fully realize their own native original experiences, and begin to see how their theology disagrees with all else they know or think. Indeed, this is what they are now doing; and this is what makes the mission of the Liberal Christian Church so significant and urgent. If *we* do not possess and represent the true American type of Christianity, there will soon prove to be no room for us in this country, and

we shall not have a popular triumph for our Liberal Christianity. But if we do possess it, as we humbly think, we shall before many years sweep the country with a popular Church which, bearing we know not yet what name, will embody our essential ideas, and do for the people what we have done as yet only for a special class, and for exceptional communities.

The rapid and wide spread of Roman Catholicism in this country, strange as the assertion may at first blush appear, is a strong confirmation of this idea. What could be thought less American, and what more difficult to propagate in a free country, than Romanism? What, then, has given it its hold and its extraordinary but delusive influence in America? Simply the still more un-American character of the prevailing type of Protestantism! Here is a free, generous, broad, widely experienced population, with the greatest variety of tastes and talents, and the most copious popular literature and a free press, in the habit of thinking and reasoning about every thing else; yet which, from Puritan antecedents, has a metaphysical, ascetic, damnatory, exclusive, hair-splitting system of Theology hereditarily fastened upon it; a system ingenious, petty, morose, and threatening, and which, under all the prevailing sects of this country, orthodox Congregational, Presbyterian, Methodist, Baptist, and to a less degree, but still largely in the Episcopal Church also, presents the same thin, self-contradictory, unwelcome, and scholastic system of faith, — the faith of Adam's fall and man's depravity, and Christ's vicarious sacrifice, and an Eternal Hell for unconverted sinners; a doctrine resting on alleged verbal inspiration, and which, indeed, requires *that* assumption to make it in the least credible in our day. With this faith of past centuries, depending wholly on the power of the pulpit to recommend it, American Christians proceeded to strip the Church bare of ritual and nearly of visible body, and then, having split into multitudinous sects, have relied mainly on emulation among these rival bodies, and on their old Puritan blood, not omitting the strong original tendencies to faith and worship they brought over, for what life organized Christianity has maintained. We do not hesitate to say that the real life of our national thought and experience; the real educa-

tional and social training; the influence of all truly and characteristic American ideas and instincts, prophecies or forefeelings, — has *been against* the theology of the national faith; that the belief of most thinking men in its dogmatic statements was sapped a generation ago, and that it has more and more alienated the better mind and heart of the country. It lives now mainly in the sacred prejudices of the women, whose instincts confound occasion with cause. It is not necessary to deny the great and noble efforts made to sustain this venerable creed or the influence of its churches! Christianity is strong enough to carry even heavier loads than orthodox theology. But who does not see how Puritan theology has compelled its children in our generation to wrap it up in most un-Puritan garments, and to soften its aspect by most inconsistent accompaniments! What is the general outburst of church architecture, with all its personal luxuries, of great organs and operatic choirs, but a vain struggle to conceal, with these appliances, the thin, repulsive, and skeleton theology of this national faith? But it is in vain to attempt to drape that skeleton and make it pass much longer for a living thing. We have brought our national Church, the Protestant Church, which is the patriotic Church, very nearly to its ruin, by attempting to make it carry an incredible, out-grown system of theological doctrines. The people have, to a threatening degree, left it. It has become, to a fearful extent, a class Christianity. Its churches are for the rich; its universal pew-system is almost fatal to its Christian aspect or character; its days are numbered, and it is only by an entire change of spirit and organization that it can redeem itself.

Now, there are two pretenders to the nearly vacant throne of the religious heart of America. One is the Roman Catholic Church; the other, the Liberal Christian Church, which we hope, before many years, to hear calling itself the *American Church*, as of right it is. There is no rival that can long stand between these two claimants. For the time being, the Roman Catholic Church has an immense advantage. It has a long and noble past, a vast experience, and a thorough organization. Like a water-lily, it has a wondrous root of fixity and a wondrous

floating head of self-accommodation. It has a rich alluvium constantly poured upon it in the foreign population emptying into our country. It has a broad and generous æsthetic side, directly and antagonistically un-Puritan, and adapted to deep wants in the American character. It is the chief patron and exhibitor of the Fine Arts to the common people of America. It understands church architecture better than any sect; and music, spectacle, costume, better even than the theatres. It is essentially undogmatic; and, so that its *authority* is allowed, acquits its disciples of much creed-mongering. It is a comparatively cheerful, bright, and happy Church,—broad, generous, and sunshiny, and has in its Holy Madonna and Child a perpetual appeal to our American love of woman and infancy. But it is mainly the weariness, indifference, and alienation of the people from American Protestantism, which has given Roman Catholicism such a temporary hold, and such a threatening success; and its present triumphant aspect is a needed and a wholesome rebuke to a theological and ecclesiastical system so cold, or so hot, so dead or so galvanic, so irrational or so over-wise, as the theology and worship of our popular Church. Roman Catholicism is making hay while the sun shines, and it will shine a little longer. The apathy or stupidity or lack of churchmanship which American Protestants have exhibited, are not likely to be speedily reversed. But nobody who knows all the other tendencies, or established ways of thinking of the American mind, can believe or fear the permanent triumph of Roman Catholicism. Southern slavery mistook Northern acquiescence in it for a half-century as a permanent forbearance and contentment with it, as an indication that it would finally be permitted to sell its chattels in the shadow of Bunker-Hill monument! But American principles forbade it; and slow and sure, in gathering their forces, they finally destroyed at a blow what many generations had quietly and securely been building up. It will be so with Roman Catholicism. It is simply slavery for the mind, its chains wrapped in ritualistic flowers, and clanked so musically that few of its converts suspect their galling power until they are fairly in its coils. Its mission is to show American Protestantism her own inadequacy

and inefficiency, her narrowness and out-of-date theology, — its hideousness not hidden, as Romanism is, under any beautiful drapery of forms and ritual. Its growth is a wholesome challenge to the hundred petty sects into which the National Church has crumbled, to abandon their fine and useless distinctions, and unite in one common Protestant Church, to continue Protestant only until the Roman has dropped out of the Catholic or Church Universal. But, except thus provisionally, there is no real ministry to the wants of the American mind in the Roman Church. It is hostile to our whole political and social ideas. Its unmarried priesthood is a scandal to our notions of wedlock, and a terror to our homes. Its confessional is an insult to our thoughts of the Divine ear, open at all times to every burdened heart and every intolerable secret. Its image-worship and Mariolatry are heathenish. But its worst failure is its total want of sympathy with the American instinct of progress; the American faith in the openness of God, through Christ, to every suppliant, without intervention of priest or sacrament; and to the American idea of allowing no man, however officially empowered, to claim any mystic authority or personal right over him, not resting on some intelligible principle obvious and common to all. The American will neither suffer bishop nor king, priest nor officer, within his castle, except when he invites him there; and Romanism, and Episcopacy as far as it apes it, will ere long run upon the bosses of the American buckler, and find that that soft, pliable breast which has yielded so much to its first approaches is iron mail to its fixed embrace.

The Liberal Christian Church, of which the Unitarian Church is simply a small, and, as yet, undeveloped shoot, is the other claimant of the religious heart of America. It represents what Christianity shows itself to be when immersed in the free thoughts and free life of a new world, — not a new religion, or a new faith, but an old and eternal religion newly interpreted and better understood, — Faith for the first time married to Freedom, and surviving what was long supposed would prove its death; nay, getting new life and power from the union. Christianity here in America, confident of herself, her right

and her sanctity, freely invites Science, Philosophy, Doubt, Experience, Liberty, to come and look at her claims; to canvass and dispute them if they choose; at any rate, to regard themselves as her friends. She acknowledges no fear of them. She begs their aid and sympathy: she recognizes them as the servants of her God and the friendly allies of her Christ; and she holds up her Bible for their light, her dogmatic statements for their criticism, her past for their objections, her future for their assistance in bringing it forward.

This Liberal Christian Church — the *American Church*, let us proclaim it — has the immense advantage of being a growth of our own soil. The gospel-acorn, a transatlantic, Asiatic germ, has just begun to show what a glorious live oak it may become in American soil! The American Church — not some private or local sect, not some product of caprice or potent will, but the daughter of God and liberty — is about to claim the attention of the American people. Whatever success attends our recent Unitarian efforts, whatever welcome they meet in great public assemblies, in theatres and halls, is due to the fact that they adumbrate this coming Church, that they strike a few chords in the full harp waiting to give out its glorious diapason when the master-spirit shall sweep it with bold and skilful hands. Who can deny that only ministers who are ministers of the American Church are now gratefully and generally welcomed? There is hardly an orthodox preacher in this country who owes his popularity to his creed. The frequent failure of our Unitarian ministers in small towns and country parishes is due to the fact that they commonly administer our faith on orthodox principles. They do not welcome the great American experience, sympathies, and life into the Church; and they make the Church dull and dead, and less interesting than the newspaper and the lecture room. The lyceum has had more of the American rendering of the gospel in it, of late years, than the Church, and our first great missionaries of the American Church have been our Liberal lecturers. What they have roughly said, when it is baptized and brought into closer contact with the gospel and a finer evangelical interpretation, shall be the faith of that coming Church! The lyceum is a feeble, unritualized, un-

consecrated American Church! Get its truths into the pulpit, and it will yield its place, which it holds only provisionally. When the prophets and priests of the American Church get courage to throw themselves without misgiving upon the American people, and boldly proclaim Christ the lover of all true freedom; the friend of all innocent pleasure; the welcomer of all light, experience, and progress; the guide and inspirer of labor and the sweetener of rest; the representative of a love in God, tenderer, freer, less technical, and more inclusive than any softest human love; when they shall proclaim cant and hypocrisy, and. asceticism, and pretension, and make-belief, and fear of vindictive consequences all hateful heresies, — then the American people will flock, like doves, to the windows about their heads; will bring their offerings with freest hand to sustain such a Church, for they will find it as real as their workshops, as warm as their firesides, as broad as their sympathies in so broad a land. We will not say just how constituted that Church will be, but we see as clearly as the light of the sun some of the features of it.

1. It will be Christian and Christ-like in that it will rally round our holy Saviour and Lord without doubt or misgiving, and build on his power and life and character alone, in place of all dogmas and formulas.

2. It will believe in a *living* God who is ever in the world and in his children's hearts, and who is always waiting to give his Holy Spirit to them that ask it, — a gift which makes all other possessions poor.

3. It will be built on the universal brotherhood of man, as correlative of the universal fatherhood of God; and it will regard the family, the State, and the Church as the greatest proofs that we are members one of another, and lose our true life when we make ourselves disintegrated individuals, and set up in our own solitary right.

4. It will believe in the Church visible as well as invisible; but it will make the beauty of its temples consist in their ministering to human wants and affections, not chiefly in their gratification of taste and artistic aspirations. When people had poor private homes, they aggrandized all their public edifices.

The cathedrals were in effect joint-stock companies, in which all private and domestic comforts were consolidated in a common architectural splendor. The glory and beauty of our American Church should be its grand and commingled congregation, — rich, middle class, poor, all in attendance, — all places in it free, and every thing arranged to make religious instruction accessible; it should be easy to hear in; pleasant to stay in, and manifestly expressive of the hospitality of the universal Father, and the welcome of the common Saviour. It should unite the social with the religious element, and meet the truly American love of co-operation and sympathy. It should furnish every needed accommodation for Christian work, without which Christian worship is a pretence or a delusion. It should offer the people the means of doing something with their own Christian graces and gifts to advance the faith and the righteousness they profess to believe in, and not a mere chance to hear a fellow-sinner read a lecture once or twice a week.

The Sunday Schools (which began in England only for the poor, and are not yet in use there for the children of the congregation, but of which we properly make so much), the Mission Schools, the Unions for Christian work, the social gatherings, the local Conferences, — the ministries to the poor which have marked our Unitarian church life for one generation, — are mere tentative and prophetic pointings towards the American Church that shall be. That will have no condescending class ministrations in it, no dividing walls. It will show the gospel in its great spiritual, democratic aspect and temper, and refute the gigantic heresy which has made the Protestant Church a reflection of the adventitious distinctions, the poor, vain prejudices of a pharisaic world of fashion and money. Is Christianity to be no better than the world it comes to, and professes to exalt and save? Is the Church to be no nobler, higher-toned, and more aspiring than the broker's board or the newspapers or the circles of fashion?

If the Unitarians of America recognize their opportunity, they will be the first to inaugurate a great reform in our whole Protestant system, which will *lead in* the American Church.

It does not now exist. It is forming. We may help form it, and be, to no small degree, under God and his Christ, its shapers, certainly its most welcome furtherers; or we may shrink from our noble destiny, cry "enthusiasm, ignorance of finance, extravagance, fanaticism, want of practical wisdom," and so escape our glorious privilege, and compel that Providence which accepts no unwilling, self-saving instruments, to call in other implements of its most evident purpose.

Let all local jealousies, all personal antipathies, yield to the need of a united devotion and co-operation in behalf of our glorious destiny. Then will our blessed Master realize the Apostle's idea, "A glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

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## REPORT OF MISS AMY M. BRADLEY.

[We have received many earnest inquiries in regard to the work of our missionary in Wilmington, whose presence at the New-York Conference is so well remembered. We are glad to be able to answer these inquiries by the following statement of Miss Bradley herself. — ED.]

### LITTLE GRAINS OF SAND; OR, TWO YEARS' WORK IN WILMINGTON.

ON the 30th of December, 1866, I arrived in this city, a stranger, commissioned, by the Soldiers' Memorial Society and the American Unitarian Association of Boston, to establish free public schools for the white children. The snow was falling fast, making the prospect cold and cheerless; yet, with my heart in the work, I heeded but little the surroundings, particularly after visiting some twenty-five of the families of the poorer class, whose children I hoped to gather in my schools.

I stopped at the house of Rev. S. S. Ashley, to whom I brought letters of introduction. His daughter, Miss Mary A. Ashley, as soon as she heard of my mission, kindly offered to accompany me, as guide, and entered heartily into my plans

for organizing and extending my work. We spent several days visiting the people and talking with them of the importance of educating their children. They welcomed me as "the first person who has ever taken any interest in us," and seemed glad that a public school, sewing, and Sunday school were to be organized for their benefit.

Meantime, I called upon Mr. Silas N. Martin, George Z. French, and others, to whom I brought letters. These gentlemen expressed themselves glad that somebody had come to do something for this very needy class, and volunteered aid whenever I needed it. Mr. Martin transferred for my use an old building, known as the "Union Free-school House;" and on the 9th of January, 1867, I began my school with three scholars. Jan. 17th, there were sixty names enrolled, the larger part A-B-C-darians.

March the 1st, Miss Claribel Gerrish, of Dover, N.H., was sent by the Soldiers' Memorial Society to assist in the work. Our numbers continued to increase; the labor becoming so arduous, I engaged a second assistant, Miss Martha A. K. Rush, of this city. Meantime, a few of the gentlemen here contributed lumber necessary for building a recitation-room twenty-two by sixteen feet; and others gave me the money, one hundred and thirty-six dollars, to pay the carpenter: so that April 1st the room was ready for use, and I found myself with a day-school of one hundred and one pupils, a sewing-school numbering sixty-two, and a Sunday school with ninety-one. The Memorial Society furnished several large boxes of clothing, which we distributed among the children belonging to our schools, after we had visited them at their homes and ascertained what was needed most. On the 30th of June, six months from the time our schools were organized, they were closed with an exhibition, which evidently was very satisfactory, as three petitions were sent to the Society for the teachers to return in the fall.

On the 1st of November, the second term commenced with three teachers, ninety-one scholars; and on the 19th the school numbered one hundred and sixty-six. Miss Sarah D. Phelps, of Worcester, Mass., was engaged instead of Miss Gerrish,

who was very ill, and Miss Rush was continued in the third division.

During the winter of 1867–68, there was a soup-house connected with the school, where the children were furnished three good meals per week. This was supported mostly by contributions from the North. At this time, Dr. B. Sears, general agent of the Peabody Fund, hearing of my school through Mr. F. Kidder, of Boston, visited us, and was so much pleased with the work, that he offered to give $1,500 towards the support of the schools another year, if I would raise $3,000, — one thousand of which should be contributed by the citizens of Wilmington. The second term of eight months closed on the 1st of July, with an exhibition in the theatre.

The third term commenced Nov. 4, 1868.

Jan. 9, 1867, this mission was started with three scholars: now, two years from that date, we have three schools in operation, with six teachers and three hundred and forty-six scholars.

The first school — now known as the Union Grammar School — has on its roll the names of ninety boys, eighty-six girls; total, one hundred and seventy-six; with three teachers, — Miss Emily G. Stanwood, principal; Miss Maria E. Morse, Miss Martha A. K. Rush, assistants.

A new school-house has been built *and paid for* in the northern part of the city. The school was opened on the first of December last, — Miss Mary A. Howe, principal; Miss Sarah E. Haskell, assistant.

They have one hundred and thirty scholars. Another teacher, Miss Eliza A. Thomas, has been engaged, as the numbers increase daily.

The Sunday school numbers seventy-five, library three hundred and fifty-seven volumes.

On the 1st of January, 1869, at the earnest request of the residents of Masonboro' Sound, about eight miles from this city, a school was organized by Miss Sarah D. Phelps, who volunteered to take charge. This is the first free school there, and is called the "Pioneer School." It has forty very interesting pupils; one a married woman, who is "determined to

learn to read and write." We have the same children in the Sunday school which Miss Phelps has started.

The accompanying letters and resolutions will give you an idea whether our work is a success or not.

I cannot close this summary of two years' labor in Wilmington, without a tribute of gratitude to the following-named gentlemen, who have been indefatigable in their efforts to advance the cause, — *our success is attributable in a great degree to their timely aid, kind advice, and earnest sympathy,* — Messrs. James H. Chadbourne, Silas N. Martin, Edward Kidder, George Chadbourne, L. E. Hart, George Z. French and Brother, George R. French and Sons, Dr. W. E. Freeman, besides many others who have given real aid.

Thus has our Father, by giving his angels charge over us, prospered our little mission; and we earnestly pray that these efforts, — the seed sown, — these "little grains of sand," may ultimately help to make pleasant the land of our Saviour's kingdom.

AMY M. BRADLEY,
*Superintendent Public Schools.*

WILMINGTON, N.C., Feb. 15, 1869.

CLERK AND TREASURER'S OFFICE,
WILMINGTON, N.C., Nov. 21, 1868.

MISS AMY M. BRADLEY,
*Superintendent of Schools, Wilmington, N.C.*

DEAR MADAM, — I have the honor to transmit, herewith, a copy of a resolution passed by the Mayor and Board of Aldermen at a recent meeting. It gives me much pleasure to be the means of informing you that your unequalled labors in behalf of education meet with the hearty approval of the Board.

I am, madam, with high respect, your ob't serv't,
BENJAMIN DURFEE, *Clerk.*

*Ordered*, That to Miss Amy M. Bradley, the Superintendent of the Grammar Schools named in her communication of the 17th inst., the thanks of this Board are due; and the Mayor is hereby instructed to transmit to Miss Bradley a copy of the resolutions next following, together with this order, the original transcript of which shall be entered on the records of this Board.

*Be it resolved*, That the establishment of Free Public Schools meets

our approval, and should receive aid from the city for its maintenance, as early as provision can be made for the legal appropriation of moneys.

That the Free-School system contemplated by the State in the constitution thereof, and by subsequent legislation, is at present inadequate to our wants; and it is not probable that during the coming year the system can be perfected, school-houses erected, and the general details carried out necessary to the liberal intentions of the State.

That the schools established by Miss Bradley are excellent in discipline, system, and mode of instruction; and for the establishment of these free schools, when so greatly needed by this community, the thanks of the Mayor and Board of Aldermen are hereby tendered —

To the Soldiers' Memorial Society, for their contributions.

To the philanthropic residents of other States, for their aid and encouragement.

To our own citizens who have contributed funds and aided in the establishment of these schools.

To the superintendent, Miss Amy M. Bradley, for her arduous labors in organization, her persistent endeavors, her final success.

To the Misses Phelps and Rush, her assistants, during the term last past, and

To the additional assistants for the present term.

JOSEPH H. NEFF, *Mayor.*

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## LETTER FROM A TEACHER AT THE SOUTH.

REV. CHARLES LOWE.

DEAR SIR, — Every one acquainted with the subject must respond to the half-satirical but all-true remark of Mr. Ware, in a late "Register," concerning the prospects of Unitarianism in the South, as a denomination. We have all felt it, though we may not have liked to say it. But the *spirit* of our faith — liberality —finds a field wherever the germs of Christian charity exist.

Before "freedom came," the slaves were often forced to join those churches to which their masters belonged. When the choice was left to themselves, they invariably preferred either the Baptist or Methodist. I have been assured by a Southern gentleman that a large part of the ministers' support in these

denominations came from the colored members. Whether that is so or not, it is certain that the churches are in a much less prosperous condition than before the war.

But when the poor creatures came flocking to the temple gates, beseeching for the crumbs from the table of the Lord, there was nothing for them but the flintiest of stones. The Southerners were a people righteous overmuch. They tithed mint and anise and cummin. Often the ministers were the most cruel of masters, and most immoral of men. Was it strange that it should be so when they felt called to prophesy smooth things to a people living in open violation of half the Decalogue, and the whole of Christianity? Practical religion, as preached to the slave, consisted in a few simple precepts well enforced. Honor thy master and thy mistress. Lie not — to thy master. Steal not — from thy master. The reward to the faithful slave was to be — so at least *one* minister said — to wait upon his earthly master in heaven!

Such being the type of Christianity presented to them, and even that eagerly sought for the sake of the crumb of comfort — the name of Jesus — dear to their overburdened souls, is it surprising that religion is of their lives a thing apart, and that an adult who does not belong to the church is as rare as one who will not lie and steal?

No colored man thinks Christ is God. At least I never found one, and I have talked with some hundreds. God is to them a lawgiver, an inexorable judge; indeed, to hear some of them talk, I should suppose him to be on the watch for an opportunity to hand them over to the devil, and only to be propitiated by the most constant watchfulness. Jesus is their Saviour; and the two could never be one. I have found two men earnestly seeking truth, longing to believe, yet utterly unable to receive, the doctrines usually presented to them. To those two, the truth, as I understood it, was an evangel indeed.

They have now many things to contend against. One is the Northern missionaries. It would seem that a field so broad as this, and white with the harvest, was not a place for small jealousies and petty rivalries. Some have come among us with a truly catholic spirit, asking no one's creed, but glad to join

hands with any one who has the spirit of Christ in advancing his kingdom. Such a one is the Presbyterian missionary here. Would all were so! But too many care much more for their particular denomination or individual advancement than the real improvement of the people.

There is great danger that the next generation will be an irreligious one. The children who are now growing up will not listen to the ignorant ministry which is nearly all they have, and they will have no desire to fill the galleries of the white churches. Every true Christian, therefore, should bid you God speed in the noble work you are doing for the African Methodists. The only possible way to save the freedmen from the evil fruits of the bad seed they have been nurturing all their lives ; from the unbelief consequent upon the inevitable reaction from their old courses of emotional religion ; and from the hungering their newly awakened intellects will feel for something more than an ignorant ministry can give, — is to give them an intelligent and educated ministry taken from among themselves. The African Church wishes to do this, and has done it so far as it has had means. No one not conversant with it can know its struggles to maintain itself and bring its gospel to the poor. No one can know against what obstacles it has had to contend.

"Alas for the rarity
Of Christian charity!"

Since of all the denominations engaged as such in missionary work among the freedmen, ours is the only one which has thus far extended a cordial Right Hand of Fellowship to it. No charity can be nobler, no mission work more Christ-like, than the charity which shall enable these young ardent colored men to become the intelligent leaders of this mighty people.

I wished to speak of another work for Unitarians in the South; namely, among the Northern settlers: but my letter is too long already. Hoping it may induce some to look more favorably upon this great charity, I remain your friend,

J. B. S.

# THE TRUE CHURCH.

*An Address before the Cambridge Ministerial Association.*

BY REV. J. M. MARSTERS.

It will be the purpose of this essay to set forth the true church, — a church religious in substance as well as in form. And, reluctantly, I have come to the conclusion, that for a church to be vital, and not a show or shameful compromiser, it must break with the world, stand from it, and enforce its absolute ideas, which the world is at war with. In taking this ground, I admit most cheerfully the good of the present Christian fellowship, — its holy, and to some extent efficient, communion. For the present, at least, I feel that I can do no better, as an imperfect man, than remain in it and work with it. At any rate, whatever its defects, it is far better than any other organization in action. Secularism, spiritualism, the common phases of radicalism, are far below it, species of mockeries by the side of it; though itself, standing before the light of that word, God, a mockery also. Moreover, in advocating the need of an absolute church (I mean a genuine heroic communion, which shall in some sense compel the individual to the right, coerce him by its lofty inspiration and thorough-going work towards righteousness), I admit the power of individuality — nay, the omnipotence of the individual — as a religious factor. I admit that freedom gives high moral spur and motive, that each man's *will* (a true creator) must be the main architect of character. I admit that all the great religions and the great nations emphasize liberty, as a ground element; and that often monarchical churches and religious systems have led to formalism and tyranny, to a frothy type of character. But I am sure I can help the individual, and grow a rugged individuality in an absolute church; at any rate, far more than in the ill-made and slimy nest of the world. Liberty comes, half at least, from the right and from purity. It grows weakly in the soil of the world's sinful and sensuous degradations. In fact, the absolute church cannot war with liberty; for its dominant motive would be

love and example, and would allow freedom for any to quit its folds.

And, in elucidating this high topic, I confess my whole soul is filled. There is but one grander in the whole range of thought. Politics, science, æsthetics, are shadows by the side of it. It was the Saviour's glorious theme, around which he seemed to pour all the melodies of this lower and those higher spheres. For this theme presents the only panacea for humanity as humanity, a perfect church with a dominating moral atmosphere. And it is, therefore, sacred and awful. Moreover, America, with all its demoralizing license, offers a better chance for such than any other nation. For she alone gives free course to liberty and religious light. And in turn she needs it most of all. For, because so free and so tolerant, she needs a mastering hand held over her, a hand that God will guide and move. And certainly, when the world uses coercion so effectively; when the state is armed with a hundred penalties and ten thousand swords to make the subject obey; when even profane Trade on the clerk and debtor lays at times a despotic hand, and wanton Fashion rules with a rod of absolute power, — why shall not the church, that loves men with God's dear love, rule and purge, and sift and compel? That she alone should not, is absurdity itself. Moreover, we are to remember as a surprise, but a vital truth, the remark of the radical, Renan, that the world's best epochs show that men will move quicker, go higher, and with more enthusiasm, on the path of sacrifice and austere, ascetic work, than on the road of the common, easy systems of religion. And, if they have done that, what shall be their enthusiasm on a track (never yet walked by the church) where the sacrifice is only of pain and hinderances to the soul, and the church's law shall have all the power of sublime asceticism with the power of instantly growing health, both of body and mind!

But why the necessity of this radical church? The question covers the whole ground. And I answer, for six reasons: 1st, Religion is an absolute and radical thing; 2d, The church is now almost overwhelmed by the world; 3d, All the great principles of efficient human action ask this; 4th, All former

methods of the church, or other reforming powers, are, and have been, inadequate; 5th, The absolute church will be adequate; 6th, The objections taken against it are without point. Let me address myself to these six principles.

I. Religion is an absolute and radical thing. Practically, man and the church flout this idea. But the moment it is stated, it becomes to the conscience axiomatic, the most necessary of truths. God—or, if you will, the right—is absolute; his word to men, the same. His machinery and instrument, the church, therefore ought to be the same. The fundamental thought of religion, as absolute, is that its sway must be absolute, or over all acts and departments of life,—soul, child, family, pursuit, property, ends. Hence it must control all, or it abdicates its throne so far forth. Now, in almost all other departments of activity, the rule is, that the means must be adequate to the end; and they are adequate. Trade, through its methods,—exchange, money, profit, the store,—is no failure, but a grand success. Its means win its end. The school, politics, farming, are no failures, but go straight to their objects. But the most majestic of things, religion, dallying, whining, coaxing, compromising, alone I had almost said of the great world instruments, wins no end, and uses thereto abortive means.

II. In the second place, the need of the absolute church is apparent from the way in which the present church is crushed and knocked about by the world. And the facts are so many and apparent that the statement seems like a joke. Our spiritual corporation ought to be the most defiant of the defiant powers. Its very base should be moral life and power; yet the morals of the world are nearly to the level of those of the church. It ought to be the great hospital, refuge, school, beneficent treasury of the world; yet Odd Fellowism looks after its sick and destitute better than does it,—its communion often too genteel and superb to descend to that vulgarism. It ought to set the example of making good bodies and stout souls; yet saints and sinners are charmingly mingled in its fold; the majestic purse of its member clinks defiance against God. It girds itself to no mighty effort to make strong men and women, when the notorious fact is before it, that decrepit frames and spirits throng its pews

and the streets where it speaks. I have preached in ninety churches: seven-eighths of them are dead. I have averaged the health and sickness in twenty parishes; and the result is always the same. One-sixth of every parish are permanent invalids; one-sixth are more or less so; one-sixth are so weak that temptations control them at will. While of the remaining two-sixths, one-sixth has a drivelling piety, leaving to God's awful ark but one-sixth of its crew able-bodied and able-souled. Dozens of towns that I know, hundreds of cities' streets that I know, lined off by men and women in the pains of disease and bad minds, are, in suppressed shrieks, crying to her to purge herself and show her healing and commanding power,— crying most of all by the silence of their despair and astonishment, at her lazy apathy; yet she prays and preaches on, as nerveless as an amiable kitten. The college near us boasts of a Christ-like foundation and of Christian teachers; yet it is a cold brain; and while lust and foul words are in riot there, the kindly teachers seldom think of the five hundred immortal souls which need their guardianship a hundred times more than the five hundred minds their fine thoughts. In the folds of our sacred fellowship dwell together the richest, the proudest, and the most marble-hearted. It dwells everywhere, with the evil as well as the good, and whispers small defiance to the great wrong; with the slaveries of America, and the aristocracies of Europe, with sensual farmers here, and minds lust freighted in her folds on the Catholic continent. The fact stares her in the face, that all free governments of the past have fallen; yet she essays not to stem and direct the roaring torrent of our half-fiendish democracy. Moreover, she winks at corruptions of trade, and the Bourse, and at ministers who do not believe the creeds they swear to. Nay: the first influence of the world in potence, she has sunk into a twelfth-rate power. Behold! above her is the lust of ambition, money, the sexual appetite, pride, caste, pleasure, the novel, politics, trade, mental curiosity, the desire for enslaving food, — twelve things (which ought to be put under her feet) of more authority in the community than she, daughter of God! Nor is this the end of the dreary catalogue which I grieve to write down.

It is a standing scandal to the Protestant Church, that, with a capacity ten times greater than that of the Catholic, she stands almost on the low line of the influence of the Papal communion. Moreover, the pulpit cannot preach the most important things. Now a man's or a class's besetting sins are the big things between them and God. And if they cannot be preached to, and exorcised, in vain your Christianity there; yet the church dares not tell each man his fault; dares not, except in the flimsiest generalities, tell the aristocrat of the vices of his caste, or the democrat of his, or the lazy man, the desperate luster, the politician, each of his. But God's church should be as direct as lightning to the heart's great sin. And no man is a Christian till he will welcome the shaft. And, therefore, it is our solemn duty to rescue the church from its monstrous, ulcerous degradations. We stand, too, in a scheme of things, not one-twentieth of which has been made by the church, and therefore is it glaringly imperfect. The bad past, the selfish state, pleasure, trade, barbarism, with their prodigious crimes,— these have made this scheme; yet the church lives in it, partakes of it, and sinks with it. What wonder she is paralyzed by it! What wonder that the need is of a vast change! And if you remember that if you divide the bad influences around us into fractions, say, thirty-secondths, at least eight parts we inherit from our race, at least another eighth comes from the sham training of childhood, six from the lust for food, three from a darker lust, four from imperfect associates, three from one's pursuit; leaving but four or five for religion and the creative will, — if you remember this, additional light is thrown upon the point. Behold, too, woman, in the main so tender, so weak, and uninformed, that two-thirds of the children are ungoverned, and humored shamefully. Yet the nursery is the workshop of the nations and the virtues. The church winks at all *this* mass of wickedness. Consider, too, *our* shame, that the ministry, which needs the greatest brains and souls for herself, — for it battles against the greatest evils, and aims to do the greatest good, — *gets* brains and souls by no means the best; while the law and trade, whose ends are nothing beside its, command those the brightest and most active. Besides, if a man

gets in the world's church one or two days devoted to religion, the world gets five devoted to selfishness, and thus the greater torrent often drowns his righteousness; so that the great taunt thrown at the church is, You are about as bad as the world; and thus the blind are leaders of the blind. Then what the effect of that one item, food, on the Christian races? The Christian races are the most improvident in this regard, and often the most gluttonous of all. Food is the barbarous destroyer of bodies and of holiness. The sturdy Turkish laborers, with their three hundred and sixty pounds on their backs, living on twelve ounces of dates and a little oil a day; the hardy trappists of Kentucky, simple vegetable feeders,—are robust and healthy: malarias touch them not. But our luxury from wealth is a poison; and the church has little or no power against it. And she *can* not have while knit into a system of things that increases it every day. The facts I state on this point show too sadly that the church is tight in the grasp of a reckless, half-animal world. Alas, from what height fallen!

III. In the third place, I say that all the great principles of human social actions ask a new church. Consider first the faculty of imitation. I cannot develop the topic. But it is true that the instinct of imitation has place with two or three of the most powerful which rule life and character. It is in a sense omnipotent. Of course, we are what our conditions are: we imitate them, — Catholics, if among Catholics; Protestants, if among Protestants; Saxons, if among Saxons; Secessionists, if Southerners. Now if this is the case, and the world is sinful, keeping company with it will make us imitate the sin. Dr. Channing used to say, that man's mere present life on earth is a failure. And true; for he must copy the failures about him. I say, therefore, take him from the Devil's photographing instrument, which paints him all over. But, on the other hand, let the imitating instinct be in a focus where it shall receive different, divine impressions; then its universal sweep of power shall be manifested in an opposite and holier way. Put him with fellows, all of whose faces and hearts shine before the face of God, in an absolute church; and you then turn this, God's great instinct, to its proper use, rescue it from its shameful copyings, to copy the life of Christ.

Consider another master power, — public opinion. As Webster says, it is omnipresent with us, like air to the lungs. Put a love of dress, pride, freedom, the dollar, in the air; let them rule in public opinion, — and that air, drunk in, makes our moral life and substance. It is a despot. Now, what the air of our civilization is, I will not depict. But the mass is not Christian, but low and sensuous. And, therefore, it steeps our church, and will, while it is as it is. But form your holy absolute church, with the virtues and the Bible truths for an air, give us a public opinion formed by Christ, and it will go to make the substance of our lives moral substance. I would clutch the young from the tainted atmosphere which poisons their characters, as I would snatch my child from a wolf.

Consider now a metaphysical postulate, of the highest moral eminence, — the doctrine of the balance of motives. The will is free. But usually it is at the mercy of motives: so much so, that Buckle will tell you the exact number of marriages, suicides, fevers, lunacies, and murders, in any community; because the motives which rule human action are so constant and powerful. Now, if man were the ass balancing his wise choice between the two bundles of hay, we would then let the world have the church. But in our present system the balance of motives is greatly on the side of the imperfect. The body with its appetites, and the temptations everywhere, are whelming floods about the will; and it goes under. Therefore, as the balance is so outrageously on one side, you have a right to put man down, in a church where those motives will be defeated; otherwise, in vain your church, except with a few fortunate or heroic wills. But brace that up by a glorious life around, and the church has her great apostles and fellowships again.

Again, as I said, institutions analogous to the church use power; and why not she? The state wars against the foes of property and the body, with coercive means; why not the church for the soul and right? The state destroys bad milk, bad beef, bad drugs, liquor, poisons; why not the church lay its axe at the root of temper, lust, family indulgence, laziness, and pride? It is a solemn fact that our ill-disciplined children harm themselves and our civilization fifty times more than all

the public crimes put together. Could the church, therefore, coerce by its loving disciplines these insane, juvenile mobs, millions of well-constituted young men and women would fight her battles. The state seeks to incarnate justice in outer forms of society. Why not the church incarnate, by power, the blessed right, in the home, in trade, education, labor, society, the appetites? In fine, we legislate against outer evils. Why not the church, as well, against the vastly worse inner evils? Or, look at another analogon, — language. What a prophet to the world it is! Try to give boys Latin by the book; and, after a seven years' drill, five out of seven have little power over it. Put a boy, if you could, among the Romans; let him acquire Latin as a living language in a living way, and the constant practice, the constant repetition (repetition, the great rule for education), would make it for him a mother-tongue. Nay, after you have stratified his dialect, if it is bad, how almost impossible to change it! Now, here is a huge illustration. Religion is the language of the soul. Let the church teach it, as it does, formally from a book, even the Bible; and, as with the Latin, five out of seven will not learn it. Let her teach it as a living tongue, in a community where the world's vulgarisms and wickedness are excluded; let the powerful rule, repetition, come into play throughout its society, with a moral nursery, a moral table, a moral industry, and a pure temple: and then you will have a perfect education. Then the cloven tongue of the Spirit will be a mother-tongue. Six out of seven will *be*, and not merely seem, — will be moral successes, not moral failures.

And there are three other principles which apply here. And the first has reference to the present status of humanity, or its animality. Whatever man's seraphic potence, his actuality is animal. He is still three-quarters animal. The body, with its habits, rule. Circumstances make him, not he the circumstances. But this were impossible, were the spirit dominant. On account of its animality, no race has been able to civilize itself. For the same reason, in the past, the nations which have received Christianity, would have lost its effective force, had they not here wedded their weak blood and pure ideas to

fresh and healthy barbarous races. The animal everywhere pulls down men and nations. And from this results the profound Orthodox idea of our inability to win the right. The potence is with us, but in all the past, and with seven out of eight of the present, the Spirit has practically inability to cope with the passions. Now, if this is the case, the position of the church in the midst of a dominant animalism which she humors, coaxes, and lets crush her, is monstrous. Pure spirit, she must plant herself on pure spiritual power and system. She must command, not plead. And, to do that, she must stand apart, else the animalism of the world will be too much for her. And hence be it noted, that the greatest of minds and of polities have been for a divorce of the church from the world. The Mosaic system, the early Christian community, the splendid and heroic Puritan commonwealth in England, and ours in New England, the government of Calvin, all close and exclusive corporations, have been the most brilliant moral successes of the world. And they failed not from their inner essence, but from outside influence. So I claim Christ and Paul as advocates for a sovereign church. The best Orthodox commentators admit that the first five chapters of the Acts illustrate a Christian communism. Christ says, If the communicant will not repent of his fault, cast him out; let him be as a publican. Paul will not tolerate a lawsuit in his church, and says, Put out the fornicator. Come out from among them; be ye separate; touch not the unclean thing. So Plato was a moral communist. So Augustine and Bernard and St. Francis, and the holy orders of the church, which, with all their imperfections, have given her her best blood, and saved her again and again in her great battles, were the same; so Compte in our own times. And even the worldly-wise J. S. Mill asserts that every advanced state must assume the communistic system.

The second principle is the value of science as a factor in moral and civilized life. We have at last arrived at the moment when we can regulate the church and religion under the laws of quantities. No wonder the old church was a failure; for she relied, as law, on general, transient inspiration, and knew not how to tell us to live in details, as we can now. She

could say, Be not gluttonous; but she could not tell the quantity of food for a day, as we can,—from one to two pounds, and never over; while that food should be of the simplest kind, and as exact in measure as the cubic inches of air that an inspiration passes into the lung. And why should not the delicate stomach be as quantitively treated by us, as nature does the lungs? She could say, Be industrious; but she could not specify, as we can, eight as the hours of labor a day. Be no sluggard; but she knew not that eight hours are the proper period for sleep. Train up a child in the way he should go; but she knew not to say, Treat him from the first as a soul, and not as a body; restrain all its appetites at the outset, and crush its developing temper. Prove all things, know the truth, were her words; but she had no perfect science as we can have, and can use, for education, for farming, for psychology. Now this matter of quantity must be, I had almost said omnipotent, in religion. Let me take a community, and command, under the inspiration of duty, its hours of work and of play; its children, under half a dozen practical rules; its hours of mental employment and of social intercourse; its dress, its motive of gain, and sexual enjoyment (for these are all vitally practical points), — let me command these, and, as sure as the sun shines, I will give you a healthy, blessed, illumined church. And quantity must command here. While without these rules, pray, preach, and appeal as you may in the teeth of the world, your religion will be partly disarmed. Let the future church, therefore, thank God for the sublime light of science, for even the pure mathematics, for the abstraction quantity.

Another principle (enveloped in the thought just given) is, that half a dozen practical ideas underlie seven-eighths of the morality of life. And, moreover, these ideas are universal and beautiful, are accompanied always by the feeling of pleasure in us; and, acted on, give instant strength, instant health, instant power and inspiration. No wonder, we say again, the old religions failed; for though they grandly inspired us with the ideas of God, heaven, retribution, justice, they did not emphasize the practical virtues as they should, did not emphasize the omnipotence of the conscience in life, and so, in part, they misdi-

rected the mind and soul. But when you have said the names of half a dozen virtues, — love, courage, calmness, industry, purity, brightness; and when you have said three other truths, (1) will those into action, (2) under the law of right, and (3) make them a habit of your lives, — you have mentioned the everlasting bases of religious character, the all-conquering potences against sin, and for good. And put those in a pure church, and insist upon them at all hazards, and you have then, and not till then, the beginning of the end of the kingdom of God on earth. Moreover, when you have this element, you will have its twin element, success. And success carries the masses and the world always. The most clamorous demand of the people now is, Show us your church a success. Do that, we will throng it.

(*To be continued.*)

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## LETTER FROM THE UNITARIANS OF HUNGARY.

We print below a letter from Hungary, which is in reply to a letter published in the October number of this Journal. Arrangements have already been made for so far complying with the suggestions in the letter as to cause to be translated and issued in the German language some of our tracts, and other writings, suitable for the purpose.

The Committee of this Association believe that the interests of Liberal Christianity in all parts of the world are linked together; and that, if our experience here, and the thoughts of our own writers can be helpful elsewhere, it is the duty of this Association to spread their influence as widely as we can.

Perhaps this particular opportunity may so especially commend itself to certain persons that they will send us money to be devoted to this definite object. — Ed.

*From the Consistory of the Hungarian Unitarians to the Unitarian Christians of the United States of America, through the American Unitarian Association, Boston, Mass.*

Dear Brethren in the Lord, — Permit us to express our cordial feelings excited by the brotherly letter which you have sent to our three hundredth anniversary, and which breathes your salutation and greetings and warm interest over the existence of the three hundred years' length of our holy religion in this country. Allow us to tell you what a pleasure did your brotherly inner words give us; how great an honor it is for us to be assured of your Christian love towards us; and (on the morning of the fourth hundred years' life of our true cause) how great a victory the expression of your friendly feelings permits us to hope for in the more general spreading of the pure gospel truths.

We will not at this time tire your attention with narration of the details of our tercentenary Synod; for we think that you already know them well from the "London Inquirer," and the accounts given by our friend and brother, the Rev. I. I. Tayler, with whom we had the pleasure on this occasion to become personally acquainted, learned to love and greatly esteem, and who always will be in our lively remembrance. Here we can only express our grief at the circumstance, which as we have learned from the "Monthly Journal" of October, 1868, prevented Dr. F. H. Hedge from partaking in our joys, and representing you personally amongst us. As to our Synod, we will lay stress only upon the fact that the mutual joy that manifested itself at the celebration of our tercentenary Synod over the victory of free conscience, the uncommon great number of our friends there assembled, the presence of the representative of our English brethren, and the greetings of other denominations: all these filled our hearts with an animation like that of the apostles on the first Pentecost. As one of the results of this animation do we consider that important event, that some of our more wealthy friends, animated by the principles by which our Lord has so strongly enraptured his hearers on the Mount, have on this occasion laid a sum of about five thousand dollars upon the altar of

our poor church, for different ecclesiastical and educational purposes.

On this occasion we were joyfully convinced of the progress of the pure Christian ideas, and of their influence exercised over the minds and feelings of the more educated individuals of every denomination; in one word, of the quick spread of the free ideas of Christ.

In reference to this, we cannot leave without mentioning a very important movement, which, as it happened a few weeks later, is not to be accounted among the events of our Synod; but as this movement shows in fact the realization of the Christian Unitarian principles in Austria, one of the strongest Roman Catholic countries in Europe, therefore we do not hesitate to make you know of the letter of the first minister of the New Catholics in Vienna, the Rev. C. A. Forstner, dated from the 22d of October of this year, and addressed to our Bishopric. This letter, which we have here the pleasure of communicating to you, in the original runs as follows: —

[We give here the translation. — Ed. M. J.]

"The representatives of the New Catholic congregations in Vienna and in Graz have decided to adopt the doctrine of the Unitarian Church into the system of faith of New Catholicism, and if possible to prepare the way for a union of these congregations with the Unitarian congregations in Transylvania. Since, however, intercourse between the congregations is very difficult on account of their great distance, geographically, from each other, and since, also, political considerations render very desirable the confessional independence of the congregations on this side of the Leitha, therefore, for the purpose of mutual understanding, I propose to your Reverence the respectful inquiry, —

"I. Whether the honorable superintendency of the Unitarian congregations in Transylvania would agree to the establishment of a superintendency in Vienna.

"II. Whether it would deem expedient the introduction of the Rakaus catechism; and whether a departure from the established practice in respect to the outward form of worship would be allowable in the Unitarian congregation on this side the Leitha. This departure would consist chiefly in the use of lights and flowers, &c., in the service; a thing which, especially in Vienna and Graz, would be indispensably necessary for the furtherance of the religious reform. I believe that small matters like these will give no occasion for dissension, and that the harmony of views

upon the great doctrines pertaining to God will be powerful enough to bring about an outward and an inward union of our congregations, which are already essentially identical.

"May I ask a speedy answer to my inquiry, as I would like, at the very next session of the Presbytery, to communicate something definite."

Judging from these facts, and from those which we are observing from time to time, we can say in general that, in our country, the minds and attention of the people are in a more or less degree directed to religion, so that if our material condition would permit us, we could do a great deal of good for the spread and steadiness of the pure Christian Unitarian principles. And in this respect we gladly accept your right hand and your offer of co-operation, and with our combined efforts the general promulgation of free Christianity will become possible, which, up to this time, seemed to be quite impossible to ourselves alone. For this purpose, for the universalization of the pure gospel of Jesus, we regard as a very important factor the translation and publication of the works of Dr. Channing and other excellent American Unitarians into the Hungarian and German languages, in order to direct the religious feelings and thoughts of men of every class towards the fountain of life. This, however, we have already begun to carry out. From the writings of Dr. Channing, and other eminent Unitarians, we have up to this time translated several, and published in our periodical, the "Kereszting Magveto" ("Christian Seedsower"). In the number of this year too, of that periodical, appeared a sermon from Dr. Channing, under the title "Unitarian Christianity." And as the writings of Dr. Channing and our English brethren excited a very great interest in every denomination, and especially among the Calvinist ministers, we the more gladly do accept your right hand, because we think that the publication and circulation of such tracts, of which twelve or fourteen at least would cost about six hundred or seven hundred dollars, would be one of the best agents for the promotion of our common cause in the present critical moment of the religious condition of the people. Therefore we look with joy towards the publication of eminent American works, selected and sent by you; and

we hope that, through this medium, we can render a very great service to the spread of Unitarian Christianity.

But now, after we have in consequence of your request made our proposals with regard to this, we cannot be silent of another mode and way, upon which with combined efforts, not only the future development of the religious ideas, but even the stability of the ideas already developed, would become possible. According to our opinion, this purpose would for the most part be approached if we could at once build a chapel, or any place of worship, in Pest, the capital of our country, and thus form a congregation in the centre to direct and to consolidate the religious thoughts of men. The ground of such a congregation is already laid down, inasmuch as several of our Unitarian friends are employed at the Ministerium, several members of the House of Commons are Unitarians, and at the Ministerium, as secretary, we have a Unitarian minister, whom it would please to fulfil pastoral functions.

We are only in need of a chapel, where our friend and minister could gather his friends, and where even others of different denominations may go and be present to learn what Unitarianism is, and to divest themselves of their prejudice hitherto held against it.

If therefore you will allow us to call your attention upon this matter; if, in consequence of your offer, we can rely on your aid, — we think, that by the realization of this aim, we shall have formed a congregation which through its situation will bring forth the best fruits to the cause of free Christianity.

And now, when we so gladly accept your brotherly right hand, we cannot help expressing once more our cordial thanks for your kind remembrance, and the offer by which you so willingly wish to promote free Christianity. And we thank you also for the Journals and Pamphlets, which we will very gladly accept, and find a great delight in reading: we have at the same time the pleasure of sending to you our "Kereszting Magveto" of this year, and the collection of the sermons and speeches held on the occasion of our tercentenary Synod.

God bless all labors of your Christian spirit with their real

and blessing and lasting fruits, that through them the kingdom of God may enlarge.

Recommending ourselves into your Christian brotherhood and love, we remain your brethren in Christ,

Alexius Nagy. de Kal,
*Supremus Curator et Consistorii Præses, etc.*
Joannes Kriza,
*Episcopus Ecclesiarum, etc.*
Moses Pap,
*Generalis Notarius.*

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## VISIT OF REV. C. H. A. DALL TO THE UNITARIANS OF HUNGARY.

Brother Lowe, — At your suggestion, I give you a page of my journal, touching my visit to Clausenburg in May last, and my welcome, as an American Unitarian, among the Unitarians of Transylvania. No railway will put you within a hundred miles of Clausenburg, the Boston "paradise" of Eastern Hungary. The approach was from Constantinople by the Bosphorus; thence up the Black Sea to Varna; thence, exchanging boat for car, by Turkish rail to Ruschuck, on the Danube; thence from the opposite and Christian bank of that river, on the top of the diligence, to the capital of Roumania, Bucharest; thence on a glorious run of three hundred miles, among and over the snowy Carpathians to Clausenburg, which lies, fair as an egg in its downy green nest, in the very heart of the Siebenbürgen. On my leaving a pleasant party of Americans on the Danube, and striking off to take my chance among utter strangers, I felt a slight misgiving. Not wholly unaccustomed, however, to walk by faith, I was strengthened by seeing in the guide-book that Transylvania held "some of the most intelligent agricultural population in Europe." And in spite of the protest of an Orthodox brother, that I could not hope to find other than "an exceedingly corrupted form of Christianity," I resolved to go and see; staying long enough to explore a field as

yet unvisited by any representative of the American Unitarian Association. Never was faith more amply, bountifully, overwhelmingly rewarded, with good measure, pressed down, shaken together and running over. The view of the city, as you descend to it, almost spirally, from the surrounding crests of the Carpathian Mountains, is superb. It has not much to boast in the way of architecture, except a few elegant church-spires; the finest of which are Roman Catholic. After an hour of cleansing and *café au lait*, at a good hotel, the master of the house generously volunteered to guide the stranger to his friends. My guide took me at once to the college. At its door stood half a dozen bright-looking boys, who eagerly volunteered to take me to Professor Benczedi's room, across the street. They almost fought with each other for the privilege of rendering a stranger this free service. The professor greeted me cordially, in English, and presently took me to the parlor of Dr. John Kriza, poet and bishop, and resident principal of an institution which stands at the head of the one hundred or more schools, and three gymnasia (academies), of the Transylvanian Unitarians. The bishop reads English, but speaks only German, beside his native Hungarian; which, you know, is not kindred to the German, but rather to the stranger speech of the Laps and the Finns. The tall, black-eyed bishop smiled as he grasped my hand, and said he'd long known me through my work. He had much to ask about the Hindoos, after introducing me to his lady wife, and their daughter of ten years. Two of the professors happened in, and were seen at once to be highly cultured gentlemen. One of them, Professor Simen, from that hour became my best of friends, as brother, helper, and interpreter. He insisted that, as long as I could, I should occupy one of his three rooms. The salary of a professor is only £40 a year, and I dreaded encroaching; but he would not take *no* for an answer. Over he went to the hotel with Professor Benczedi and three of the collegians, and all I had was soon brought and bestowed in one of his own sunny rooms, wherein I was to rest, taking all meals, unless otherwise engaged, with the good bishop and Mrs. Kriza. I *was* engaged out to meals more than half the time, among people as refined

and intelligent as are found in our own Cambridge or Boston; as brilliant in conversation, as tasteful in art, as accomplished in song and instrumental music, as high in moral tone, and as earnest as ourselves for true reform and pure religion.

. . . *Sunday*, *May* 10, my fourth day in Clausenburg, I attended service in the somewhat too plain and homely church, — the only one, I believe, which Catholic bigotry has left to the Unitarians in Clausenburg.

This bigotry, however, is rather governmental (Austrian) than personal;* and it is good to find that "the four established" forms of Christianity — Calvinist, Lutheran, Catholic, and Unitarian — have not walked and worked together in Hungary for three hundred years, with their own government, Queen, and Court at one time Unitarian, without training these sects to mutual respect and a kindly regard for one another. . . After a very simply delivered and attentively heard discourse from Professor Simen, — the men having their own seats, and the women theirs, — a good part of the congregation adjourned to the College Hall to hear from their American visitor about the hearts and homes of their Unitarian friends west of the Atlantic, and something of the cause and its prospects in other parts of the world. Professors Simen and Benczedi were both active as mediators in this social and public conversation. This being over, the Consistorium, or General Committee of the Unitarian Churches (most of whose faces in photograph may now be seen at the American Unitarian Association rooms in Boston), assembled in their hall, and, after regular business was disposed of, elected their visitor an honorary member of the Consistorium. On the day following, by the generous arrangements of friends, I was off on wheels, with Professor Benczedi, to visit as many as possible of the Unitarian schools within a circuit of thirty or forty miles.

Of the internal arrangements of the gymnasia and outlying country schools, I hardly dare to speak, every thing being so sadly stricken and cramped for want of money. I was reminded of a saying I had met years before in the Baltimore

* It did its worst for the Unitarians under Maria Theresa, about 1770–80.

Ministry-at-large; "Poverty is no disgrace, but 'tis monstrous unhandy." John Paget, Esq., — a noble Englishman, thirty years resident in the country, with whom and his lady, the Baroness Paget, I was a favored guest for several days at Gyéres, near Thorda, — tells me that he pays on the estimated value of his estates thirty per cent annually to the Austrian government. He says that the country landholders have repeatedly offered to give their lands outright to government, and been told that if government took any thing but money, it would first take the owner's dwelling-house and turn it into cash. I saw a few decent school-rooms, especially those for girls. Some of the Unitarian churches in the country districts are without floors. They have not the means to cover the bare earth with boards, under the feet of the worshippers, nor afford a stove to soften the rigors of a winter longer and colder than that of England. Ought one, then, to be surprised to enter such a school-house as that at Toroczko? Here the school numbered eighty-four boys. Of these, twenty-nine or thirty were present. The discrepancy between the roll-stick and the attendance was accounted for by "fever and ague." One boy lay burning with fever in one of the fifteen sleeping-bunks or berths, which lined the four low walls of about the least convenient school-room that I ever entered. I can think of nothing like it, except the forecastle of a coal-lighter or coasting brig. For the accommodation of "*ninety* boys," here was a room eighteen feet by fifteen, whose ceiling you could nearly touch with your hand. No wonder the boys had fever! The door was only opened for air for my special convenience. Eight or ten boys I found were studying Latin. One hoped to be a minister of the gospel, and another an officer in the army. The New Testament was not memorized in this school; but the Catechism seemed to be much used. It was nowise deistic in its tenets, but rather orthodox. It clearly taught that Jesus was the only Mediator between God and men. . . But I must remember your limits. I have spoken of the struggling schools and churches (about one hundred and twelve churches, as many schools, and fifty thousand Unitarians in all) of our Transylvanian household of faith. Let me say no more, except that the whole people has

been fused into one, by nineteen years of Austrian oppression, including wholesale robbery and massacre, — as when General Bem drove out the Austrians in 1848, and held his own for a good long year; and Austria let loose two hundred thousand Wallachs, like blood-hounds upon them, who burned and sacked and murdered, right and left. The Szecklers and the Módjors (usually written Magyars) are no longer the haughty aristocrats they once were. The lofty idealism of the now despairing and impracticable Kossuth has well-nigh democratized the whole mass of Hungarians, so that they are now about as republican as ourselves. I repeat that our Transylvanian brethren are rich, both in intelligence and faith. Sorely pressed and peeled by foreign domination for a score of years, a better day has dawned. Their Constitution has been restored to them by Austria since her defeat at Sadowa, and Hungary has once more a parliament of her own. For some years past our Unitarian brethren in Great Britain have had constantly in charge one or two students from Transylvania. And it is good to know that our Boston Association of Unitarian Ministers, in one of their recent meetings at Dr. Gannett's, voted unanimously their willingness to extend a like welcome, and right hand of fellowship. C. H. A. Dall.

## TRACTS AND READING MATTER.

The following letters are specimens of applications that are continually being received. We print them, partly because it seems desirable, occasionally, to remind our people of the extent and importance of this branch of our work, and partly to show, that, as appears from one of the letters, we have opportunity to make profitable use of any *good* books and magazines, &c., that may be given us: —]

### Letter from Rev. John Cordner.

Montreal, Feb. 17, 1869.

Dear Mr. Lowe, — By to-day's mail, I send you a newspaper containing a report of my second lecture. I do so, because you will be interested in knowing that it has been reported in *four* of our daily newspapers, thus greatly increasing the audience. We gave out about a hundred tracts last Sunday evening, — not indiscriminately, but to such as seemed dis-

posed to take them. I also placed a parcel of "Channing's Selections" (volume published by the American Unitarian Association) on table in school-room below, together with some of my own book of sermons, and told the people after the lecture, that, if any persons present wished to read, they might have loan of the books named by going to the school-room for them. Nearly thirty volumes were borrowed. I did this once before, and intend to do it again next Sunday evening. I wrote you a few days ago about Channing on the "Church." I have no doubt I could place *two* hundred copies in good hands. If you could send me a hundred copies of "Statement of Christian Faith," by a clergyman, I could place them all in good hands; and another hundred bearing on and explaining what Unitarians believe. I don't want you to impoverish your stock, but you may as well know what I can do, if you can spare them.

Yours truly, J. CORDNER.

### LETTER FROM AN EPISCOPAL CLERGYMAN.

REV. CHARLES LOWE.

REV. AND DEAR BROTHER, — In the supposition of what is improbable, that there will be a lull in the demand made upon you for tracts for gratuitous distribution, allow me to mention a large class of laborers and negroes in this county utterly destitute of all kinds of reading. My church is quite a large one, and I have made almost constant demands upon it for aid in the work I have undertaken, of supplying these many families with such reading and influences as may lead them to a better life. The results have been most cheering, — apparent in the reform and Christian deportment of many.

All that I could take from my own library has been eagerly received; also all that has been furnished of smaller publications and tracts. These people number several thousand. They have nothing in the shape of practical and family reading. Some among them have a good deal of mind, and are delighted with the best thoughts of the best men. They take easily to true liberality, — the liberty wherewith Christ makes free. I could distribute to almost any amount, and most profitably, good reading matter among them. I will not say any thing

of books and pamphlets; but if, in the future, you could spare me some practical tracts, I would be very thankful, and those receiving, I know, would be exceedingly so. Such tracts, for instance, as "The New Birth," "A Word to the Thoughtful," "I am the Way," "How to be Happy," "How shall I Live," "The Lord's Supper," and "The Life to Come." Old religious papers and magazines, for which many in your city have no use, would be very acceptable.

Excuse my liberty in writing so freely, for I feel deeply for these people, and have seen them tearful in their wants. How long I may endure the work I have marked out I know not; but while I can, no man shall ask me in vain to help him into "a more excellent way." If at any time you can spare me something, please send by express, at my expense.

Truly yours for our common humanity.

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## CAMBRIDGE DIVINITY SCHOOL.

The denomination may be congratulated on the appointment of Rev. Edward J. Young to the professorship in the Cambridge Theological School, made vacant by the death of Professor Noyes. We do not know a man in the profession on whom the choice could more worthily have fallen. And we are sure he carries with him to his arduous and responsible post the full respect and confidence of the friends of the school.—Ed.

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## NEW PUBLICATIONS.

*Memoir of James P. Walker.* With Selections from his Writings. Boston: American Unitarian Association.

We are devoutly thankful that the proposed Biographical Series to be published by this Association has begun with so rich and valuable a memoir as this, and one that so tenderly touches our own denomination; while at the same time it possesses elements that must make it generally welcome and instructive. To our own denomination it commends itself especially, because of the still fresh remembrance of Mr. Walker's

loving service as Secretary of the Sunday-school Society, which made him personally known to many who will long to trace the story of his life; and when it is read, none can help being yet more closely drawn to him in religious fellowship, as every page shows the ardor of his attachment to our form of faith, and the joy and benefit which he found in it, and the sacrifices he made for it. The Memoir has been prepared by Rev. T. B. Fox, with admirable skill. The material was not very ample, yet we have as complete a picture as one could ask, of his public, his domestic, and his inward life. The evidence of close and admiring friendship on the part of the author is apparent in the warm glow of the volume; and yet there is such perfect impartiality and fairness, and freedom from exaggeration, that it commands our confidence.

The selections from Mr. Walker's writings are permanently valuable as lessons for the young. We wish that the Memoir may find a place in every one of our homes. It is suited to old as well as young. — Ed.

*Sunday School Hymn, Tune, and Service Book.* Boston: American Unitarian Association.

The long delay which has attended the preparation of this volume, has given us an opportunity to discover, through the impatience and multiplicity of the inquiries when it would appear, how great the need of such a work has been. We are confident in the belief that the need has been satisfactorily met. No pains has been spared in its compilation. Not only have the members of the Ladies' Commission and the Secretary of the Sunday-school Society devoted to it a great deal of time and thought, but they have availed themselves of the help and the criticism of very many persons most conversant with the work of Sunday-school instruction. The style of the printing and binding is superior to that of any similar book we have ever seen; but the cost of this excellence is borne by the Association, and the book is furnished at the low rate mentioned in the advertisement. We feel entire assurance in recommending the book to every Sunday school in the land. And, indeed, we think there is no excuse for those who shall allow their children to imbibe objectionable religious doctrine from Calvinistic hymns, when such a collection as this can be procured. — Ed.

*Patience Strong's Outings.* By Mrs. A. D. T. Whitney. Boston: Loring, Publisher.

The many who have enjoyed "Faith Gartney," "The Gayworthys," and other books of Mrs. Whitney, will greet with pleasure this new production of her pen.

*Manual of Christian Evidence.* By J. R. Beard, D.D. London: Simpkin, Marshall, & Co. Boston: William V. Spencer. New York: David G. Francis.

We have already called attention to this work as it appeared in monthly parts. We have now received from Mr. Spencer, the Boston publisher, the volume complete. It is designed as an answer to Renan, and discusses his position as found in his "Life of Christ," and other of his writings; giving, however (as the title of the book implies), a somewhat full treatise on all the various points of Christian evidence.

The work is diffuse, and we question whether some of its reasoning would not be deemed invalid by those who most need to be convinced. But it is full of rich material, and is marked by an earnest religious spirit, and possesses value both for the theologian and the general reader. It exposes well the shallowness of much of the criticism by which the Bible and Christianity has been assailed. — Ed.

*The Gospel Pulpit (a Universalist Quarterly Journal).* Chicago, Ill. Rev. W. J. Chaplin.

*Twenty-five Sermons.* A Memorial of Twenty-five Years' Ministry. By John Cordner, Minister of the Church of the Messiah, Montreal.

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## MEETINGS OF THE EXECUTIVE COMMITTEE.

*Feb.* 15, 1869. — Present: Messrs. Padelford, Smith, Cudworth, Livermore, Metcalf, Cobb, Crosby, Fox, and Lowe.

*The Committee on Publications* reported that books had been granted, in response to applications received, to the Public Library, Concord, Mass.; Teachers' Library, Marblehead, Mass.; ... Public Library, Kansas City, Mo.

They recommended an appropriation for the purpose of issuing Tracts in German, for circulation in Hungary and Transylvania, under the direction, and with the co-operation of the Consistor of the Hungarian Unitarian Church; also appropriations for publishing editions of the following books: Noyes's Translation of the New Testament; Hymn and Tune Book; Social Hymns and

Tunes; Sunday-School Hymn, Tune, and Service Book; Memoir of James P. Walker; Orthodoxy: its Truths and Errors; and Altar at Home, second series.

The report was adopted.

*The Committee on the New-England States* reported in favor of an appropriation of $250 to the Essex-County Conference, for purposes of missionary work within its limits; and $125 to the North-Middlesex Conference for a similar object; and their report was adopted.

*The Committee on the Middle and Southern States* submitted reports from Miss Amy M. Bradley, Wilmington, N.C.; Rev. Seth Saltmarsh, Knoxville, Tenn.; and Rev. H. C. Dugan, Atco, N.J.

They also recommended the following appropriations, which were voted: $600, in aid of a movement to establish a new Unitarian Society in Bricksburg, N.J., under the pastorate of Rev. J. B. Beach; $500, towards the support, for six months, of the mission in Knoxville, Tenn., under the charge of Rev. Seth Saltmarsh; and $100, towards support of preaching in Camden, N.J., under the auspices of the Middle and Southern States Conferences.

*The Committee on the Western States* submitted reports from Rev. C. H. Brigham, Ann Arbor, Mich.; Rev. Paul Wald, Columbus, Wis.; and Rev. Henry Blanchard, Indianapolis, Ind.

The Board then adjourned.

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## INTELLIGENCE.

The Essex-County Conference held its annual meeting at Salem, Mass., on Wednesday, Jan. 20. The Secretary, Rev. John C. Kimball, of Beverly, read his Annual Report; and a report was also read by Miss H. E. Lunt, of Newburyport, the agent of the Conference. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, presented the claims of that organization; after which, a sermon was delivered by Rev. Joseph May, of Newburyport, which was followed by a discussion. Committees were appointed to report at the next meeting on providing literature for children; on the merits of Dr. Noyes's Translation of the New Testament, with a view to re ommending its use in pulpits and

families; on providing for the representation of Sunday-schools by one delegate from each school in the Conference; on the needs and condition of the Cambridge Divinity School; and on the expediency and propriety of admitting honorary members from outside the county to the Conference. Officers for the coming year were chosen as follows, the old Board, who had served for two years, having asked for an entire change: President, Robert S. Rantoul, Salem; Vice-President, Rev. Joseph May, Newburyport; Secretary and Treasurer, Rev. George Batchelor, Salem; Directors: Joseph Shattuck, Lawrence; E. Parsons, Lynnfield; Mrs. Eliza Sutton, Peabody; and Rev. C. C. Vinal, North Andover.

Mr. W. A. P. Willard was ordained as pastor of the First Parish, Warwick, Mass., on Wednesday, Jan. 20. The order of services was as follows: Invocation, by Rev. H. H. Baker (Universalist), of Orange; reading from the Scriptures, by Rev. John Goldsbury, of Warwick; sermon, by Rev. John F. Moors, of Greenfield; ordaining prayer, by Rev. John B. Willard, of Harvard; charge, by Rev. Stilman Barber, of Bernardston; right hand of fellowship, by Rev. I. Sumner Lincoln, of Winchester, N.H.; address to the people, by Rev. H. H. Baker; concluding prayer, by Rev. John F. Moors; benediction, by the pastor.

The Western Illinois Conference of Unitarian and other Christian Churches was organized at Sheffield, Ill., on Wednesday, Jan. 27, the meeting continuing through the following day. Officers were chosen as follows: President, John Bryant, Princeton, Ill.; Vice-Presidents, Rev. C. C. Covell (Christian Denomination), Buda, Ill.; and Hon. A. H. Bennett, Davenport, Iowa; Secretary, Rev. Edward H. Danforth, Sheffield, Ill.; Treasurer, John Goss, Geneseo, Ill. The Conference will meet quarterly, and the next meeting will be at Geneseo, on the 5th and 6th of May.

The new Church of the First Congregational Society, in Somerville, Mass., was dedicated on Sunday evening, Jan. 31. The introductory prayer was offered by Rev. Charles Lowe, formerly pastor of the Society. Rev. Henry H. Barber, the pastor, read selections from the Scriptures, and offered the dedicatory prayer; after which, addresses were made by Rev. George E. Ellis, D.D., of Charlestown, and Rev. Messrs. Lowe and Barber.

The Church of the Society in Norton, Mass., having been refitted, was rededicated on Sunday, Feb. 7, with appropriate services. The sermon was preached by Rev. D. S. C. M. Potter, the pastor.

Rev. Edward H. Hall was installed as junior pastor of the Second Congregational Society, Worcester, Mass., on Wednesday, Feb. 10. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Arthur M. Knapp, of Providence, R.I.; sermon, by Rev. Nathaniel Hall, of Dorchester; installing prayer, by Rev. Alonzo Hill, D.D., the senior pastor; right hand of fellowship, by Rev. Rush R. Shippen, of Worcester; (address to the people was omitted on account of the illness of Rev. Edward E. Hale, of Boston, who was to have given it); closing prayer, by Rev. Dr. Hill; benediction, by the junior pastor.

Mr. Zerah Masters, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Kenosha, Wis., on Wednesday evening, Feb. 10. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Mr. William C. Gannett, at present in charge of the Society in Milwaukee, Wis., gave the right hand of fellowship; and Rev. Carlton A. Staples, of Chicago, the charge to the minister and address to the people.

The New-York and Hudson-River Conference held a meeting at Yonkers, N.Y., on Wednesday and Thursday, Feb. 10 and 11. A sermon was preached by Rev. Samuel Osgood, D.D., of New York; and an address delivered by the President, Rev. Henry W. Bellows, D.D., of New York, on "The Need of Religious Consecration, and the Cultivation of a more Reverent, Earnest Devotion to the Christian Life;" which subject was then discussed. There was also a discussion of the question, "What can we do to increase the numbers and strength of our churches within the limits of this Conference?" which was introduced by an essay from Rev. Alfred P. Putnam, of Brooklyn, N.Y. Reports were made by the different Societies connected with the Conference. Rev. Rushton D. Burr, of Yonkers, was chosen Secretary, in place of Rev. W. R. G. Mellen, who had resigned in order to settle as pastor over the Unitarian Society in Detroit, Mich.; and a vote of thanks was passed, expressive of appreciation of Mr. Mellen's services. Rev. Newton M. Mann, of Troy, N.Y., was chosen a Director to fill the place before occupied by Mr. Burr.

The Champlain Liberal Christian Conference held a meeting at Rutland, Vt., on Thursday, Feb. 11. Sermons were preached by Rev. Octavius B. Frothingham, of New York; Rev. C. W. Emerson (Universalist), of Northfield, Vt.; and Rev. E. S. Foster (Universalist), of Chester, Vt.; and various subjects were discussed.

The New Church erected by the Society in Springfield, Mass., was dedicated on Wednesday, Feb. 18. The order of services was as follows: Reading from the Scriptures, by Rev. Charles A. Humphreys, the pastor; report of the Building Committee, presented by its chairman, Colonel J. M. Thompson, and presentation of the keys to Mr. George Dwight, the chairman of Parish Committee; act of dedication, repeated by pastor and people; address, by the pastor; dedicatory prayer, by Rev. Ezra S. Gannett, D.D., of Boston; addresses, by Rev. Edward E. Hale, of Boston, and Rev. Henry W. Bellows, D.D., of New York; closing prayer, by Rev. Samuel K. Lothrop, D.D., of Boston; benediction, by Rev. Dr. Gannett.

A half-century having elapsed since the organization of the Society, services were held in the evening commemorative of this event. After reading from the Scriptures, by Rev. John F. Moors, of Greenfield; and prayer, by Rev. Alonzo Hill, D.D., of Worcester, — addresses were made by the pastor, and by Rev. Frederic H. Hedge, D.D., of Brookline; Rev. George E. Ellis, D.D., of Charlestown; Rev. Charles Lowe, of Somerville; and Rev. John H. Morison, D.D., of Milton.

Rev. John Murray has resigned the charge of the Society in Houlton, Me.

Rev. Paul Wald, of Columbus, Wis., has accepted a call from the Society in Lockport, Ill.

Rev. John B. Beach has resigned the charge of the Society in Barre, Mass., and accepted an invitation to take charge of a new Unitarian Society in Bricksburg, N.J.

Rev. George M. Folsom has accepted a call from the Society in Dedham, Mass.

Rev. Edward J. Young, of Newton Corner, Mass., has been appointed to succeed the late Rev. Dr. Noyes, as Hancock Pro-

fessor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature, in the Divinity School of Harvard University, Cambridge, Mass.

The Office of the Western Secretary of the American Unitarian Association, Rev. Carlton A. Staples, in Chicago, will hereafter be at the store of the Western News Company, 121 and 123 State Street. Here will be always kept on sale a full assortment of the Association's publications, as well as all other Unitarian books.

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## ACKNOWLEDGMENTS.

| 1868. | | | |
|---|---|---|---|
| Jan. 23. | From | Society in Buffalo, N.Y., as amount pledged at meeting of National Conference, for India Mission | $50.00 |
| 29. | " | "Egypt" | 20.00 |
| Feb. 2. | " | Church of Messiah, Chicago, Ill., as amount pledged at meeting of National Conference, for India Mission | 100.00 |
| 3. | " | subscribers to "Monthly Journal," in Providence, R.I. | 61.00 |
| 3. | " | South Congregational Society, Boston, as amount pledged at meeting of National Conference, for India Mission | 100.00 |
| 5. | " | Barton-Square Society, Salem, for "Monthly Journals" | 24.00 |
| 6. | " | Samuel Appleton and R. H. Green, as annual memberships | 2.00 |
| 8. | " | Miss Adeline Lawrence, Worcester, to complete life membership | 15.00 |
| 11. | " | Rev. Fielder Israel, as annual membership | 1.00 |
| 11. | " | Society in Leicester, for "Monthly Journal" | 10.00 |
| 17. | " | Mrs. E. T. McKown, as annual membership | 1.00 |

### MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged: —

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| Society in Buffalo, N.Y., additional | $50.00 |
| Society in Barre | 90.50 |
| Rev. A. P. Putnam's Society, Brooklyn, N.Y. | 1,319.00 |
| Rev. Dr. Bellows' Society, New York, additional | 25.00 |
| First Parish, Dorchester; including life-memberships for Henry Humphreys and Mrs. Martha Clapp | 1725.75 |
| Society in Whately | 7.00 |
| Society in Westford, additional | 1.00 |
| Rev. Dr. Osgood's Society, New York | 325.00 |